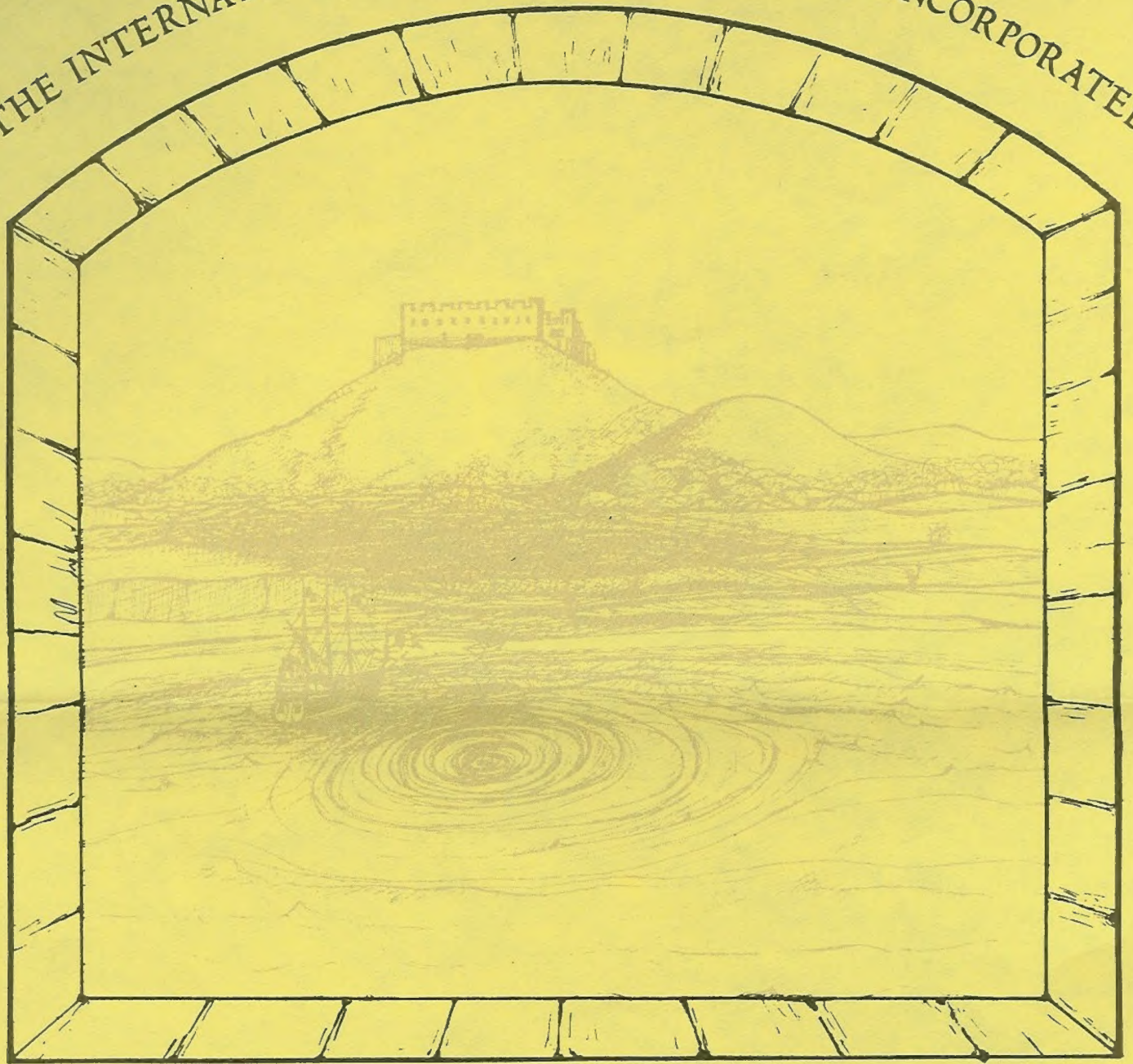


THE INTERNATIONAL COLLEGE OF MARTINISTS INCORPORATED

Worthing - Barbados - West Indies



PLANE III

LIBER 39

GRADE: *COMPANION*

Private & Confidential

The International College of Martinists Incorporated, is a non-profit institution existing for the purpose of disseminating information on the Traditional Esoteric Arcana. The lectures/instruction contained in this Liber comprise material which was previously delivered orally to an esoteric group and has subsequently been given to the College for its use. Under these circumstances the College does not claim to be the author or originator of the contents of this Liber which is distributed in good faith. This Liber is loaned, not sold, to the receiving member as an incident of membership, for *personal* and *private* study, and its acceptance by the student is an acknowledgement that it is being held in trust for the College and is to be returned to it upon request.

DEVOTED TO THE ADVANCEMENT AND MYSTICAL ENLIGHTENMENT OF MAN

LIBER 39

Dear Companions:

Greetings and Salutations as we continue up the rocky road! Scrutinizing the messages and communications from your group, I find the majority of Companions to be in favour of the advanced teachings being given at this time.

Two Companions in particular expressed their appreciation of the brighter Light they were seeing and felt it was a real privilege to be on Plane III.

From our side, we who are working here at headquarters, striving to share with other souls some of the treasure we have inherited in our archives, feel equally appreciative in being able to give these teachings and instructions to those who ask to receive them. It is our sincere hope, however, that you who receive these principles are putting them to good use, *for the Law says that to whom much is given — much is expected.*

In this Liber we will have Saint-Martin's Third lecture to the Elus-Cohen of Lyons; also a lecture by Sâr Agni. WHO WAS SAR AGNI ? (See Liber 24, lecture #89) ! ! !

Now, brethren, we have received a very interesting paper on the significance of the Egggregore, from a Brother in England; and I have chosen it to begin this Liber because it will serve as a good introduction to the lecture to follow by Sâr Agni:

#153

"In the Astral, outside the physical perception of man, there exist artificial entities generated by thoughts of devotion, enthusiasm, or fanaticism of human beings. I emphasize that they are artificial beings because such thought forms are completely irrational — i.e. incapable of thinking for themselves. Because of this, they are not true spiritual beings.

"At their birth these individual metaphysical entities are very feeble and may dissolve if left alone. However, if several human beings unite their thought they can form a group or collection of entities of considerable strength. The Egggregore is then this collection of psychic entities, and as such it is the soul of all fraternal and religious movements whether it be " Catholicism, Buddhism, Islamism, Rosicrucianism, Freemasonry, or Martinism. Even political ideologies have individual Egggregores: i.e. Democracy, Fascism, and etc.

"While Egggregores are normally generated through the collective thought forms of groups of human beings, an Occult Master may, himself directly originate his own particular Egggregore, i.e. — Martinez de Pasqually and Martinism. It then receives further strength from the concentrated thought received by participation of the Master's chain of Initiates and in its turn the Egggregore offers a subtle force to the Initiates of the chain. Thus we find that a movement may commence only with the

000001

founder, later to be comprised of thousands of followers. The Eggregore has indeed become an Occult power.

"Let us take a look at Martinist Initiation. During the Initiation the candidate is placed within the influences of the Martinist Eggregore for the first time and the candidate becomes, in effect, a cell of the Eggregore. Then follows a sort of an interior psychic circulation between the cell and the whole. A subtle psychic flow takes place between the new member and the well established Martinist Eggregore with the new member drawing a certain sustenance and stimulation from it. If the new member responds to his complementing power of thought, even though feeble at first, or if he may initiate others into Martinism at a later date, he thus further strengthens the Martinist Eggregore thought form.

"During all "Chains of Union", as conducted in Lodge ceremonies of esoteric and fraternal Orders, we find that it is here that the physical, emotional and mental union of the participants take place, and it is here also that a strong interchange of Eggregore force on three planes also comes into play.

"Each Eggregore has its own sign on the material plane which particularly characterizes its nature and objectives. The Martinist Pentacle is the sign of the Martinist Eggregore, other such signs are the Masonic Square & Compasses; the Pentagram; the Seal of Solomon; the Latin cross; the Rose Cross of the Rose+Croix, etc. etc...."

-o-o-o-o-o-o-o-o-

Saeco

The following informative (and interesting) interpretation of Initiation is the syllabus of a discourse delivered to members of the Rose+Croix of Paris, circa the mid 1930's.

TRADITIONAL INITIATION

Sâr Agni

#154

Initiation is derived from the Latin word "initium" (beginning); it is therefore the beginning of (a) a new state or condition, (b) in a new path, or way.

a. The profane is fettered, blinded, is a prisoner of darkness and of errors; he is a wanderer; and through the initiation, which really and truly places him in a new condition, he becomes enlightened, free from the bias and prejudices of the mundane world, and he is therefore stronger and more powerful.

b. A new path is opened to him, and the Cosmic Truth is revealed to him by means of symbolism which is the key given to the new initiate to unravel the Mysteries which are hidden to the profane world.

c. The consequence of it is: a possibility, and also a duty to utilize

his newly given light on behalf of humanity; he must become himself a focus of radiations and free himself from all selfishness, all self-centered interests. And this emission of light will be at one and the same time: warmth, energy, and power.

The nature of this power:- It is the result of a mental induction, running from the Initiator to the Initiate, and creating a new mental condition in the initiate.

He is upheld by a magnetical polarization, born from the action of the Initiator, and which tends to create a more perfect equilibrium in all the actions of the initiate. For there is no doubt that a current is established between the giver and the receiver - that is, the Initiator and the Initiate - which is creator of Harmony, and once awakened, the new power becomes permanent: "tu es sacerdos in aeternum" and that which has been done can not be undone, even though the new initiate should become unworthy. The Initiator is a father for the Initiate, and when a son has been born unto his father, nothing can undo it.

Transmission of this power:- This power has been transmitted from man to man, through the uninterrupted chain of Initiates, through the ages; the Initiates being the human vehicles of Light and Power and this is called "APOSTOLICISM".

It is transmitted with the help of a special Ritual, which unlocks a current of celestial help, and causes the intervention of spiritual forces that are omnipresent and act as catalyzer: the burning up of the dross in the initiate is coming into effect and a new being is being born unto him.

The responsibility of holding such a power:- Man is at one and the same time beneficiary and vehicle for this power, and he is under the obligation to radiate it. This obliges him to choose for himself a disciple who will become his substitute and his successor so as to ensure the permanency of the uninterrupted initiatic chain. He has received the flambeau and he must pass it on and not let its flame be extinguished or be choked by the ashes of neglect and unworthiness.

And so also it entails an ineluctable punishment for him who uses this power for material or self-interested ends, like it is done in certain practices of magia, or through simony, as in the case of trading with initiations, or selling charts for money.

The purpose of this Initiation:- It is, individually, an inestimable source of elevation and salvation. Evolutionally, it is a means to understand, and to outrun and uphold the march of humanity toward the destiny that has been assigned to it by the Supreme Power. The Initiate climbs up the direct path leading to the final goal and helps men to leave the long and tedious paths of ignorance and evil. The Initiation makes of man a conscious, active and happy particle of the great cosmic and spiritual current, source of the life of the world.

The Individual Initiation:- There exists, however, an exception to the rule of Traditional Initiation, that is the acquisition: (a) of the Light; (b) Of the Initiatic Power, without intervention from a human Master. It is produced through a pure spiritual Osmose. It is, however, exceed-

ingly rare, and is the case only with saints and the great Initiates who have become leaders of men or founders of Secret Orders; amongst them we may cite Moses, Pythagoras, Raymond Lulle, Martinez de Pasquallis, Louis-Claude de Saint-Martin.

Its validity is proved: (a) through certain signs representing certain cosmic secrets which are found in the oral transmissions at the summit of the hierarchy of the traditional Initiation; these signs, in the initiatic parlance, are called locks; (b) certain powers which are the consequence thereof, and are its keys; they are utilized for beneficent purposes.

The negative or malefic Initiations:- They are of two kinds: (a) those produced by the action of man; (b) those produced by the action of black forces.

a. Man may transmit a malefic, selfish and destructive power either through his conscious will; or the unconscious use of a malefic ritual as in the case in some practices of diabolical masonry or spiritualistic proceedings. It is possible to counteract and remedy the evil that is thus done, and then one must proceed in two stages: first, by neutralizing the malefic power with the help of a destruction of same, following with a purification of the bewitched neophyte; secondly by creating a beneficent power through the use of the completely traditional method.

b. The black forces, in some cases, are capable of vampirizing a human being, who may be possessed by them.

The remedy is then to dislodge the malefic forces through exorcism, following with a mental and physical purification. Next to this, a protecting barrier must be created, and furthermore it must be periodically renewed through prayers.

How to distinguish a good from a bad initiation:- By their effects, "as the tree, so the fruit".

1. The good initiation awakens in the Initiate altruism, personal disinterestedness, faithfulness, simplicity, the spirit of sacrifice; and it implies forgiveness of the offenses; from these, the initiate derives inner peace and joy, and an ineffable feeling of harmony.

2. The victim of the bad initiation becomes a prey to a ferocious selfishness, to pride and cruelty, to the spirit of dominion and material ambition; the malefic initiation also leads to jealousy, treachery, to revenge, to the traffic of influences and simony. A constant restlessness is the sign thereof, as also a tendency and need to injure people.

The importance of Ritual in the Initiation:- The Ritual is indispensable, thus the importance that has been universally granted to it; there are several reasons for this: (a) It is an immutable frame where is enacted the magical operation, the purpose of which is always the same. (b) It is the support of the spiritual operation. (c) It is a help to the operators, whom it protects against all distraction; it moves them and has a dynamical power upon them, placing them in a condition of radiation, at the same time harmonizing their radiations, condensing and amplifying them. (d) It is the

direct link with the Heavenly Power, and without it, no contact can possibly be established.

Several conditions are required for the Ritual to fulfil its purpose:-

1. The place: the place where the Ritual is performed must be exclusively reserved to it; it must also be regularly consecrated, periodically purified, and a living fire (that of a candle, for instance - not electricity) must be maintained in it.

2. The time: considering the situation of the place, on the earth, the best cosmical moment must be chosen, and some days must be proscribed. There is also a well known fact in wireless, or broadcasting; that is that the sun's rays interfere with the transmission of waves. Therefore it is preferable to perform the Ritual at night, or during the evening; not with the full day light.

3. The condition of the operators. (a) It is necessary to take off from the assistants all that differentiates them in the profane world; this is done by means of ritualistic and obligatory garments which increase the physical unity. (b) It is also necessary to put them in an harmonious and spiritual frame of mind; for this, ritualistic recitations are used, which create mental unity. (c) All that tends to disturb the physical or mental unity must be eliminated: the bearing of profane insignias must be prohibited; the presence of non-members or profane people must not be tolerated; and the participators must have been very carefully and severely selected, so as to admit only the candidates who have met with unanimous sympathy.

The relationship between the Initiator and the disciple:- (a) A great stress must be put upon the link that unites them: it is a true paternity, for there is gift of life upon the spiritual plane. Consequently, the initiator is a father, and the disciple is his child; between them there is a real family link which entails reciprocal duties.

1. The Initiator must give as much Light as possible, control the efficaciousness of his teachings, defend the disciple against errors, weaknesses, discouragement, and profane temptations or harmful influences.

2. The Initiate must respect his Master, and give him affection, confidence, faithfulness and support.

a. Is it possible for a Master to initiate several disciples? A Rose+Croix tradition requires at least one disciple for each Master, in this, moreover, resides the obligation to pass on the flambeau for the Master must not let his be extinguished, or choked under the ashes of neglect.

Another tradition (which is even exclusive with the Rose+Croix of Bohemia) dissuades from the abuse of initiation, and they say that it is better to form one sole good child, than to have a number of imperfect and badly conducted children. And truly, there can be improper paternities on the spiritual plane as there are in the profane world.

In conclusion, it is better to limit oneself to a selected and small number of disciples, but to follow them through the course of their lives

so that they may truly continue their Master's work.

b. What does the proverb, "The initiate kills the initiator" mean? It has two principle meanings: (a) the bad disciple, who has been wrongfully chosen, takes off from his own Master his secrets, his teachings, his powers, then he employs them not only self-interestedly - which is selfishness - but at times he does even return them against his benefactor - which is ingratitude. The proverb, therefore, means that the master must be most careful and must not give initiation to whosoever asks for it, because it is then giving real powers to imperfect beings who may misuse them and be unfaithful to their trust. Consequently there is a punishing reaction against the imprudent initiator and this reaction is a terrible sanction: the rebellion and treachery of his own children.

This reaction is explained by the principle of the echo or of the returning shock; in effect, the magical force radiated by the initiator upon an imperfect disciple (who is untransparent), instead of being absorbed, is reflected and comes back to strike the initiator. In virtue of the law of action and reaction, this returning shock is always noxious.

One must never forget that one is responsible for the seed one has sown.

c. The second meaning is this: The disciple must naturally succeed to his master, as the son succeeds his father in the natural order of things. The initiate prolongs the personality of his master and it is obvious that on the day when he has acquired the same dynamism and the same science, the flambeau will be transmitted, the initiatic chain will be assured, without the initiator being indispensable to the permanency of the link. He may therefore disappear, the same as the flower which has given the fruit and ensured the continuity of the species, may disappear.

d. May a power once given be annulled? No: the father always continues to be the father of a son who has become unworthy. The birth, be it physical or spiritual, is a fact that cannot be suppressed.

There is only one recourse, which, in case of treason, is to suspend, for the future, the power given unto the culprit; it is the "suspensio a Divinis" of the Church, thus cutting off the link that connects the unworthy disciple with Heaven.

Is this efficacious? It can be so under certain conditions which are: (a) to give notice thereof to the traitor; (b) to give notice thereof also to all members of the Order who shall be obliged to consider him as being dead; (c) to really demand to the Supreme Power to cut off the channel through which the spiritual force goes down. This formula, however, presents very grave dangers, for almost infallibly the excluded member will fall in the black current and use in a malefic way what remains of his power of initiate.

II. Three essential initiatic currents must be taken into account:

a. The Egyptian current, the most ancient, teaching the immortality of the Soul, the Post mortem psychostasia, and the astral evolution of the Double.

At the basis of this doctrine is the theory of the weight of our actions and the predominating feeling of the fear of the weighing. A proof of it is found in the embalming, as a means to avoid the astral storms, thus constraining the double to an almost eternal fixedness; through this method the Egyptians tried to retard the sufferings awaiting the double after it has left the physical body, or, at least to alleviate them by extending them upon an indefinite period of time; whilst, were it not so, the double would have to pass in a comparatively short time through what is called by Catholics as the Purgatory purification.

But the consequence of it is surprising, because reincarnation becomes impossible; the influx of souls into matter ceased, and it was degeneracy and death in Egypt.

In this we also find the image of the eternal cycle of the drop of water.

b. **The Buddhist current**, teaching the immortality of part of the Soul, the multiple and inelectable reincarnations, the final annihilation (Nirvana).

It is based upon the belief that our actions follow us and condition our future; the dominant feeling is the desire to liberate the spirit from matter, through disinterestedness of the material realities; it requires the spirit of sacrifice and austerity, and teaches the principle of charity (alms) and the respect of all that is living.

c. **The Christian current**, it teaches the immortality of the soul, a unique post mortem psychostasia, no reincarnation, but an immediate and definitive sanction.

The basis of this doctrine is also the weighing of our actions classified in two categories, as faults, or virtues.

The prevailing feeling in the Christian doctrine is LOVE, going as far as solidarity with the defunct ones, at least in what refers to Purgatory; from there the prayers for the dead and the celebration of masses to help them pass through the sufferings of Purgatory, and to advance their liberation.

d. **The relation of the R + C with these three currents**: The R+C traditionally teaches the immortality of the soul, the post mortem judgement of our actions, our destination to a blissful eternity, and the doctrine of reincarnation.

This last doctrine is derived from a kabbalist idea upon the concept of the origin of the soul, fallen from heaven into matter, and remembering its origin, (the body being only its prison) and tending to be reintegrated. As an addition to this, the R+C affirms that Christ is the Mediator, who works out this reintegration for the souls, with the help of the Holy Ghost (Logos).

The initiate must therefore prepare the reign of the Holy Ghost. At the very beginning of the R+C we find the "Templum Sancti Spiriti."

e. Relation of the other Orders with the three currents:-

HERMETIST ORDER: It is the Egyptian current, modified and amplified by Pythagoras who revealed the harmony of the world, or Harmony of the Spheres, and affirms the existence of the Islands of the Blissful.

A trusting serenity basing itself upon the ethical principles of Pythagoricism is its characteristic.

MARTINIST ORDER: It is the Christian current, modified and amplified under agnostic influence. It states the existence of mediators other than Christ, and who may be terrestrial beings (great initiates) or spiritual entities (angels).

Dissimilarity between Men and Women with regard to Initiation:-
Throughout all eternity, man alone has had a right to priesthood, because he is polarized to be, naturally, the generator, the father, as well materially as spiritually; alone, therefore, he has the right and the power to initiate, that is to transfuse the spiritual life from the Celestial Power into the disciple's soul. He is the chosen intermediary to pass on the flambeau.

The part of the woman is that of the mother, collaborating in the spiritual action to which she brings the support of her radiation, through prayer; and also collaborating in nourishing the mind of the initiate through her teachings, in her lectures, works, or studies.

She may help to the revelation of the Spiritual Light, through her sensibility and her clairvoyance, as she has a greater predisposition to perceiving the spiritual currents; as examples we may cite the Pythia, the Sibyl, the Saints.

She may acquire such a really deep enough elevation so as to be capable of opening the spiritual path to other women in whom, acting with a strength and affinity of sentiment of which man is hardly capable, she will reach better the emotive centers, and will unlatch a more enthusiastic outburst.

The creation of religious orders by such mystics as Saint Theresa of Avila is an example of the above.

The same as the Church grants to women the right to baptize, the Order also admits her right to practice the rituals of the first degrees of Initiation, which are the entrance on the Path.

She can not, however, initiate a man, nor, in any case whatsoever, communicate the major Initiation, which constitutes the true sacerdotalism.

-O-O-O-O-O-O-O-O-O-O-O-O-

Dear Companions:

Please accept my very best wishes for your continued progress on the Path.

Sincerely yours in the Light.

000008

Asht ✕

~~XXXXXXXXXX~~
~~XXXXXXXXXX~~
~~XXXXXXXXXX~~
N-1064 OSLO 10
Norway

THE INTERNATIONAL COLLEGE
OF MARTINIST STUDIES

Att.: Sâr Saccas

P O Box W 31
WORTHING
Barbados

COPY

Oslo 6.7.1988

Dear Sâr Saccas,

Thank you for your nice letter. I am glad that you appreciate my exam submissions, but truly speaking, I am the one who should be humble and thankful. If my reports are good, then it is because I learn a lot from the Libers.

Now please find the final version of Lyons lecture no. 3, and the first version of no. 5 for your remarks and corrections. In no. 3 I have made a couple of quite lengthy footnotes. Please just cut them down to the essentials if you think they are too long or outside the subject. In no. 5 I was unable to read the words inside of the triangle in the first figure, the one in the marge of the first page of R A's handwritten text. I would very much like to have an enlarged copy of that figure, so that I may insert them in the translation.

I think we all have good reasons to be bambooseled when reading the Lyons lectures. They are far from obvious! As I told you initially, they are written very loosely, like as if just to form a basis for a more complete talk. It might become an enormous, perhaps impossible job, but in order to clear up the meanings, we should have to study these lectures in relation to Saint Martin's books, re-writing them entirely without paying attention to the form, focussing entirely on the possible meanings. Just see how he uses the word principle again and again with different meanings: beginning, origin, primary element, force, cause, fundamental..etc., obsolete meanings and peculiar meanings as well as the most current one, namely: principle! This is not the only word, so no wonder if confusion arises. In the translations I try to use the original words of Saint Martin, but every now and then I must be more precise. In these lectures almost nothing is entirely obvious, so I have to spend quite some time with both the english translation I receive from you and the french original trying to figure out what it's all about. Then I am happy to recognize the terminology from his books!

You may now send the english translations of no. 6, 7 and up, so that I can start working on them before my professional duties overcharges me completely - I fear already the end of this month. In short: It will take longer now to get the lectures through the process, but if you can keep the pace of one lecture every other Liber, I should be able to follow up. We are almost half way through now.

On my side of the pond, we are sweating through a real tropical summer. The months of May and June we have been baked under a burning sun with almost no rain at all. Over the year, temperatures vary from below -20°C (-5°F) in mid-winter to above 35°C (95°F) in the summer, so no wonder we must be Vikings to to live up here!

Light and Peace, Sincerely Yours in the Work,

000009

THE LYONS LECTURES

LOUIS CLAUDE DE SAINT-MARTIN

Instructions
to
men of desire

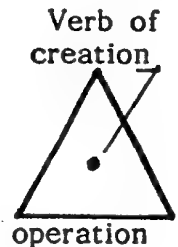
THIRD LESSON

On the modification of the essences and various properties of the triangle (R.A.)

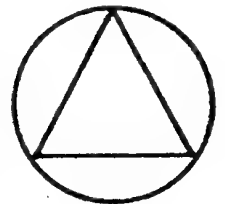
My Brethern,

In the preceeding discourses we have seen the indifference of matter residing in the philosophical matras. We are now going to continue with the different works of the spirits of the central fire-axis, who gave shape to this heap of shapeless spiritual essences.

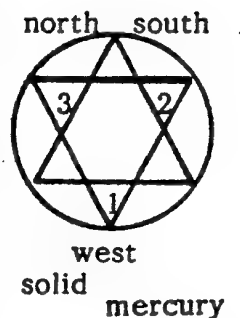
To the Divine thinking imagination of the Eternal, having conceived to create this universe to become an asylum for the first perverted spirits, and to contain their evil operation so as never to prevail against His sacred laws, it appeared that the equilateral triangular form should be master(1) of the universe, or of man, and the body in general, or of the earth, and of the operation of all the immense bodies of the universe. Or, since no thought may remain in the Eternal without action, He issued His Verb of Creation(2) from His bosom, in the centre of the triangle, and made it descend to the spirits of the central fire-axis, in order that they could execute it in conformity with its purport. The following part of this discourse will show that the equilateral triangle contains not only all the numbers of the shape of the universe, but also all co-eternal numbers.



We announce that this figure, renowned by the ancients and considered with so much veneration, encloses great things. Actually, it is by way of the triangle that one mounts to all knowledge, whether divinely spiritual or temporally spiritual. This equilateral triangle contained, by its ternary verb, the law, the plan, and the operation of all the bodies of the universe. It was to the spirits of the central fire-axis, like the plan of a superb palace to masons, achieving it: having innate in themselves the suitable materials for its construction.



It is not surprising that they carried it out with such regularity, order and proportion, for the wisdom of the Father itself directed the execution of the plan and presided over the various necessary works and fixed the limits that each being should have. The aspect of the triangular figure inscribed in the circle, clearly gives us the idea of a ternary number by its three angles: gives us east at the inferior salient angle, the south at the second and the north at the third. These three angles gives us an idea about the division that the spirits of the axis have given to the matter of the universality of shapes, modifying the essences according to the triangular form, i.e. giving the east to the solid part, which we name mercury, the



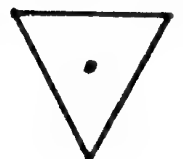
south to the fiery part or sulphur, and the north to the saline part or salt, or aquatic part. This is positively the distinction that gave shape to the whole universe. But in order to make it easier to grasp, I will use the more palpable image of the formation of a child in its mother's womb.

If we observe the reproductive seminal, not only that of man's body, but of the majority of animals, it represents matter in its state of indifference. One could not say that it indicates any modified mixture, for it has positively no shape; so also was the first essence that the spirits of the central axis extracted from out of their bosom. This seminal inserted into the womb, serving like an oven for cooking the embryo, is first of all worked upon by the spirits of the axis and the elementary spirits(3), which modify the mercury, forming a distinction. As soon as the distinction is made, the embryo takes shape; i.e. as soon as the essence of mercury, which gives shape to the osseous tissue, has been distinguished from the sulphurous part, forming the blood, and the saline part, making the flesh, from this point, the embryo has taken form. This takes about forty days. As all the sages of the universe know physically that the spiritual divine being descends into the body of the infant residing within the womb and floating in the fluid, covered by a veil or envelope, do not doubt, my brethren, that the work causing the formation of the child is truly the same as that which caused the creation of the universe. The spirits of the axis possessed, from their emanation, a spiritual essence which we may consider as the productive seminal of forms. In the same way that this seminal is operated in the womb, they operate it in the philosophical matras, which one may consider to be the womb of the universe.

But which was the plan observed by the spirits of the axis? This was, as I have already said, the equilateral triangle. (See fig). We give 1 to mercury in the east, forming the solid; 2 to sulphur in the south, forming the fiery; and 3 to salt in the north, or fluid. The unity is given to mercury for having been the first mixture; 2 to sulphur having been the second; and 3 to salt as it came third; which clearly gives us the factor 6, as the Scripture puts it emblematically, that God spent 6 days in the creation of the universe. Or, we know that God is an infinite being, almighty and unlimited. That which is without limits, cannot be subject to time. Thus the six days signify that God has made use of six thoughts in creating the universe, and the proof is palpable, for all bodies carry the image.

Which, then, is the plan that these same spirits follow forming the child's body? The image of the universe, which is nothing less than the repetition of the triangle. Man's body has the shape of a perfect equilateral triangle and contains in miniature, all that which the universe contains in its immensity, being the reason why the sages have named the human body the microcosmos, or the small world. Thus we see a perfect resemblance between the operation of the spirits of the axis during the formation of the universe and those they still work every day shaping the body of a child. In the one they followed the plan given by the Eternal, which is the equilateral triangle with the ternary verb of creation in its centre. The same spirits did, in the other, use the plan of this whole universe in order to shape the infant body. This I will show in detail in the following, demonstrating in the enumeration of all the parts of man's body, its likeness to those of the great world, or universe, which we distinguish in three parts; the universal knowledge, which is given to the circle of the central fire axis, the general, given to the earth, and the particular, given to all the divine spiritual beings and spiritual animals of the universe.

Ternary verb
of creation



Thus, the different spirits of the axis executed the plan that the Eternal had manifested to them by His verb of creation in the centre of the equilateral triangle. In the first principle, the undifferentiated mixture of mercury was ternary, because unity, strictly speaking, is purely spiritual and could not belong to forms; but one considers the essences in the philosophical matras to be without movement, in respect to one another. The work of the spirits was to distinguish them, from where we see the birth of the different numbers of creation, 3 as to the three essences, 6 to the simple subdivision, as we have shown above, and 9 to the subdivision, since the three essences, being mixed, contains, however distinct, each a part of the others. Adding the three numbers: 3, 6, 9/18/9, they give 18, which added itself gives 9. Adding the 9 to the three angles of the equilateral triangle: 9 and 3 makes 12/3. Thus we may see that the plan that appeared in the imagination of the Eternal was ternary, because it was an equilateral triangle. Also, the spirits of the axis have operated the ternary number in creation, for all bodies in the universe, celestial as well as terrestrial, contain this number, after the four operations of production, division, subdivision and figuration(4); as one may observe in the whole of nature, for one sees but the earth given to solid mercury, fire given to sulphur and water given to salt. One must be wary not to make four principles, as have the men of darkness(5) during this century, who distinguished the airy part. There are positively only three principles. Air is only rarified water, and, if one would divide it, one would again find the ternary number: water, air and ether, which we name cristallin and the Holy Scripture calls the superior waters. The whole difference between these waters and that which surrounds the general body, or the earth, is that the more it descends, the more weight it gains, and one may verify this by /the difference of/ (6) the air we breathe in a lower part with in a higher part: the first is condensed, the other is rarefied, and that is due to the elevation. All the forms have taken their principles from these three essences, and it is by them that they are supplied during their period of production, of vegetation and of reintegration, that which makes the successive duration of the different bodies of the universe, which may not endure, and gives life, shape and expression as long as they are maintained by the mixture of their nature.

In the above I demonstrate physically that no divine spiritual being may have a divine spiritual life without being united with the Father, the Son and the Holy Ghost, for the most brute bodies of this universe, like the most ornate and the most perfect, have been created by the Eternal in order to be a palpable image of that which goes on in the divine spiritual part.

Thus, we see the similitude, that there is in fact ressemblance with the divine spiritual being: the one is eternal and the other is passive. Still, since the passive was created to serve as a prison to the minor eternal being(7), it contains in itself not only its particular existence, but it also serves as a book of law to the divine spiritual being. That's those famous tables that Moses carried in his two hands descending the mountain! The one, in his right hand, carried the law that the Eternal had etched into the minor divine spiritual being, and the one in his left hand carried the law which he had inborn into the form, in order to constitute it as a power during the time of its temporal course.

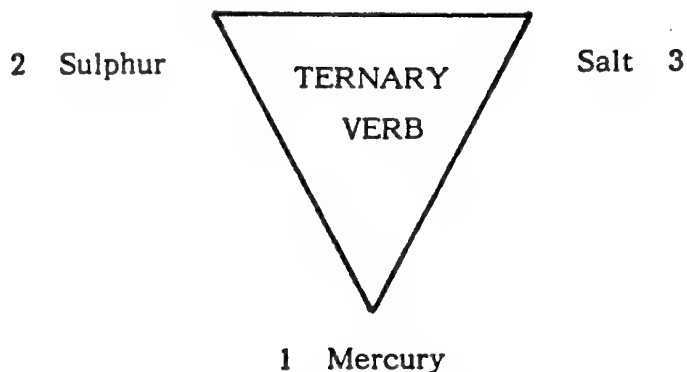
What is it all about, then, my brethren? Is it about making vast researches and spending one's life in meditation? Not at all. It is about following, each one of us, this ineffable law which God has engraved in each of us and which ceaselessly speaks to our selves. It is by listening to the voice of Him who ceaselessly presents it to us, that we manage to discover the things which have been hidden

from us by the veil that we have let cover the tablets of the law, like Israel forced Moses to veil his face when reading the law to them, for their souls were not pure enough to support the fiery rays that emanated from the head of Moses. Or, all men have this veil as long as they do evil, and they tear it apart when doing good. He who has the less is the most perfect being. It is towards this divine light that all our research must tend, it is no more arduous than he who uses his will, works to succeed.

All these truths are demonstrated to us every day before our eyes by the different beings that surrounds us, and who are unsuccessful in every enterprise of whatever nature it is they, by constancy, should follow up. This constancy is issued from a great desire to possess that which one searches for. In this regard, I would cite the example of a man who had fallen into a very deep hole, and who found himself alone. In order to get up, he must take the necessary steps. If, when he is almost halfway up, he becomes impatient since he is not yet up, he runs the risk of falling down again, and if his impatience continues, he is running the great risk of spending his strength, which is necessary to get up, even with all human help.

We have seen how the triangle contains within itself the different dimensions of the apparent forms, and that it is through it, according to the law of the Eternal inserted in the centre of the said triangle, that the immensity of the spirits of the central fire-axis have operated all the forms of the universe. I will show in the following discourse how the explosion of forms contained in the philosophical matras took place. What is left for me now is to recommend myself to your prayers, and to pray myself that your assemblies becomes entirely regular and are followed without interruption. That is what I ask of the Eternal with all my soul, and that He remains with us always. Amen.

Amen. Amen. Amen.



(This figure is for some unknown reason drawn mirrorwise.)

NOTES:

- (1) Master in the sense of being master-plan, basis, first structure.
- (2) The Verb of Creation is the activating principle issued from God, causing the act of creation and being identical with it. As a word, uttering an idea or a concept, it causes vibrations in the atmosphere drawing up the shape of the idea, and as a Verb it designates the activity bringing it to realization. The Verb of Creation may be related to the Biblical I AM, where I relates to the self-cognisizing Divine Being, and AM, the verb, relates to the active expression

of the will to be. Since God is eternal, He always speaks in the affirmative present, affirmation in the present being the key to all creation. Since God is all there is, the created is the expression of His being. Thus the Verb of Creation is the immediate, everpresent and vibrating activity of Being, which man may experience only within time, as a continuous becoming.

- (3) Louis Claude de Saint-Martin speaks of three different kinds of spirits; the fiery spirits of the central fire axis, the aquatic spirits of the crystalline or the waters, and the elemental spirits of matter or earth. These spirits work the modifications of sulphur, mercury and salt in the process of creation.
- (4) Figuration = shaping, giving form to.
- (5) Ignorance
- (6) Words restituted by Robert Amadou.
- (7) The minor eternal being or the minor is man, the human being.

o-o-o-o-o-o-o-o-o-o-o-o-o-o-o-

Companions:

We have received numerous letters from brethren asking for information on the Gnostics. We are therefore including a paper on the topic.

THE CHURCH OF THE ASCENSION

The Essene - Gnostic "Chrestian Ekklesia"



Owing to the vast number of requests for us to explain what The Gnosis is and its background, we present the following information.

This paper on Gnosticism was prepared by the Disciplina Arcani and contains cogent and precious information. In presenting it however, we are obliged to say that while we are associated with the D. A., we are independent and do NOT necessarily accept every statement or concept put forward by them -- and having said that we are also obliged to say, as far as it goes, that we do not interpret or understand certain theological doctrines and concepts in the same way that the popular brand of everyday "christianity" does.

Perhaps the most important principle observed by our Church is that we are not dogmatic, we give each member the right to freedom of thought, we encourage brethren to meditate upon all information that comes their way and, moved by the Holy Spirit, to formulate their own understandings. It is in so doing, *and sharing with each other*, that we, (mankind), will evolve to a higher and clearer perception of Truth.

"STUDY PAPER - THE MEANING OF GNOSTICISM

"The Gnosis was the technical term used by the schools of Initiated Philosophers from the most archaic times of

man's history and has also been called "The Science of the Soul".

"Gnosticism, or "The Science of the Soul" was the original source and beginnings of what is now known as "Christianity" but before we go any farther, let us pause and see whether we can discover anything conclusive about the central figure of Christianity, namely: Jesus, for indeed there are many conflicting opinions.

"For example, one researcher claims that he can "prove", without a doubt, that Jesus was Onias the Just and gives data to support the evidence. Another claims he has "incontestable evidence" to "prove" that the Gospel Jesus was in fact Apollonius of Tyana. Then there is the 'Teacher of Righteousness' mentioned in the Qumrum Scrolls (the writings of the Essene Brotherhood) - and many people accept him as being Jesus.

"Another group says that Jesus is the Jeshu ben Pandira mentioned in the Talmud and that he actually lived and died exactly as the Old Testament predicted. On the other hand a certain Muslim sect claims that Jesus was revived by medicines after the Crucifixion, lived to a ripe old age and was buried in Srinagar -- they have his tomb!

"Then there is another who can "prove" that the name "Jesus Christ" is never mentioned by the Church Fathers but was the result of the agreement to join together the names of the Druid Sun God Hesus, or Yesu, with the Hindu saviour Christna at a council convened around the 4th cent. A.D...

"In the meanwhile the Israelis are claiming that recent archaeological discoveries reveal that many of the Christian sites such as the Via Dolorosa, the Tomb, etc.

were not, and could not have been, in existence during the supposed time of Jesus.

"And so the stories roll on -- to "prove" that he lived, to "prove" that he did not; to "prove" he was one person and to "prove" he was another; to "prove" that he was 'educated' here and to "prove" he was educated there, and so on and so forth and so on.

"These examples are only a few of the dozens of claims and stories that one can hear about Jesus and have been given to "prove" (!) that it is possible to "prove" almost anything and to bring us to this position:

"Whether Jesus was a historical figure or not, for Gnostics, Jesus is important as a **symbolical figure** and the crucial point to be made is: FROM THE GNOSTIC PERSPECTIVE, *IT DOES NOT MATTER WHETHER JESUS WAS OR WAS NOT A HISTORICAL FIGURE* BECAUSE THE VALUE OF TRUE CHRISTIANITY IS IN THE APPLICATION OF THE TEACHINGS. For example: Jesus is said to have been sorry for a number of people who were hungry and he took a few loaves and fish, blessed them, increased them, fed the numbers and even had some left over. Now, apart from being one of many stories about him, of what REAL VALUE IS IT? Absolutely none. Unless it is indicative of a spiritual principle which must have some useful lesson or practical application.

"Suffice to say, then, that most Gnostics considered that the stories about Jesus were Legends, -- the "Legend of the Hero-God Jesus", a "myth & drama" story which was intended to teach man the truth about himself, and which eventually became transformed into a history of a man called Jesus of Nazareth. These Gnostics followed the archaic pattern of all the pagan Schools of the Mysteries -- and Gnosticism became a Mystery Religion at Alexandria

and Rome.

"Primitive or Gnostic "Christianity", like all the Mysteries, had its own "mystery language", unknown save to those who were admitted to their Mysteries. This archaic method of language and procedure is carried on today in the Disciplina Arcani, being as we are, a Gnostic descendant.

"The Mysteries of all nations could be termed a Freemasonic Brotherhood of Adepts, irrespective of what Mystery School they belonged to. Thus, when the Brahma adherents of the AUM exchanged grips and passwords with the devotees of TUM of Egypt and the CHRISTOS of the Gnostics, there was mutual recognition. Therefore, the Adepts of all the Mysteries were simply "Brothers" who had pledged themselves to assist each other.

"The Mysteries, then, were in every country, and comprised a series of dramatic performances in which the mysteries of cosmogony and nature in general were personified by the priests and the neophytes. They enacted the parts of the various gods and goddesses, repeating supposed scenes and allegories from their respective lives. These were explained in their hidden meaning to the candidates for Initiation and incorporated into philosophical doctrines.

"The term Initiation comes from the Latin Initiatus, which was the designation of anyone who was received into, and had revealed to him the mysteries and secrets of The Science of the Soul. In archaic times, candidates were initiated into the arcane knowledge taught by the Hierophants of the Mysteries; and in our modern days are initiated by the Adepts of mystic lore into the Mysterious Knowledge, which, notwithstanding the lapse of ages, has yet a few real votaries on earth.

"Gnosticism had its own myths and rituals wherein were shown the whole of the cosmic drama of creation, the Fragmentation of the Hero-God, and the Fall of the Spirit-parts into matter; the crucifixion of the human Soul by the Rulers of the Elements of Nature, and its eventual return or re-union with the Divinity within each man. This essential drama was common to all religions and nations from archaic times. This means to say that even today, the Christian Church and its ceremonies, contain the drama intact, but the interpretation of this Drama has been deliberately falsified by the early 'Fathers of the Church' which is evidenced by their own writings.

"In the Gnostic Mysteries, the initiations or observances were kept secret from the profane or uninitiated. In these Mysteries were taught, by superb myths in a dramatic presentation, the origin of things; the nature of the Abstract Self, and its relationship to the Christos and the human soul - Jesus; the method of the purification of the human Soul through purification, then illumination and perfection, and its final restoration with the Immortal Spirit of Man.

"This process of the perfectioning of the Whole Man was accomplished in three main stages within the Mysteries in the same manner as it is done in the Disciplina Arcani today: (a) that of the Purification of the three-fold personality; when this had been achieved the human or irrational human Soul was lifted up into the Abstract Self, the individual then became an Illumined Soul. (b) At the stage of being illumined, the purified individual was able to commune with his own Divinity, who then grants him full consciousness of his own Divine Nature and the manifestation of Divine Powers and Character.

"The final stage of the Gnostic Mysteries was when the individual became overshadowed by his immortal Spirit. He had then finished his mortal journey through the shadow of the valley of human existence. The man who had attained this stage became a Theodidaktos, or one who was God-taught, the human Soul was freed from the constraint of the tomb of flesh and dwelt within the Divine Soul, whilst at the same time dwelling on earth. The man then lives for all time within the Kingdom of Heaven, he also becomes a partaker of the two regions - heaven and hell - simultaneously.

"As with all the Archaic Mysteries, the Gnostics had signs, grips and passwords which were the instruments of power to control the elemental forces within the various regions of force-matter, and with the correct utterance the pupil was able to command the gods or Rulers of the Spheres to obey him and by them could be carried from one order of abstract being to another still higher until he became one with his Immortal Monad.

"The central theme of Gnosticism, like all the Archaic Mysteries, lies in the mystic God being fragmented and slain by the rulers of this world, meaning that the Soul of man is all Intelligence, a portion of the Divinity; the Soul is then a Ray of the Monad and it was plunged into the abyss of matter to descend into Hades or earthly conditions and there to fall asleep within the soma - a sepulchre. This is referred to as the god being slain and the process of concealing the Divine and then the finding of the slain or sleeping god. In effect the god or soul has a luminous vesture, star-like, sun-like, the immortal, which luciform vesture is shut up or buried in the terrestrial body of flesh, as light is in a dark lantern.

"In order to keep before the Initiate the nature of

000020

his Real Self, the ritual was designed in such a way as to enable the neophyte to be entombed, then symbolically spiritualized or exalted out of the tomb. By this means the knowledge is enacted of the descent of all souls from the Abstract World into the earthly prison-house of the body-tomb.

"This allows the Soul to develop the power of reminiscence, which is that faculty of knowledge above and independent of sensory perception which the Soul brings from its Monad or heavenly source. This source, however, is never really obscured and when the faculties of the Soul are stimulated by the discipline of the body, the Soul then has all that is necessary to become a God-Man. The Mysteries were designed to stimulate the divinely illuminated eye of the Soul, and the awakening of the consciousness of its Divine Image which is implanted within the nature of the human Soul.

"In these Mysteries the people had for many ages bewailed the loss of their Divine awareness, and after the discipline, man is restored to full conscious awareness of his Divine Nature and life. In Minos, the legend of the Minotaur symbolized the youth of sacrifice, who personated the god when he is made to enter the Labyrinth and to do battle with the Minotaur (his images of images in the dungeon of the subconscious). If he failed, then the god of that world devoured him, but if he knew the Thread of Life which linked him with the Soul, he slew the animal self and escaped back to his original abode.

"The tools or instruments which enabled the slain god to escape the world of Hades or the tomb or matter, which were given to him, are the five disciplines, namely: Arithmetic, Geometry, Stereometry, Music and Astronomy; these are in truth the five ways of knowing and when the

philosophical, logical, political and physical sciences were blended with the above they are similar to Initiation. This means that knowledge in the Gnostic was more than faith; faith is merely a summary of simple or urgent truths, but knowledge is scientific truth. Therefore, the public teachings have two meanings, not only that which is apparent to the naked eye, but there is also another which can and does escape the notice of most men.

"In the system of the Gnosis in the D.A., we maintain that Jesus was the slain god - representative of the Soul imprisoned within matter - we also know that the death of our Christos could not be localized in time or place, but within our own hearts. The death of our god was brought about by the rulers of the regions, symbolical of our own unredeemed animal passions, it was the work of Christ or Divine Soul to redeem the human Souls within each of HIM, and by doing so we became a sharer in His Life. We claim that it was the Logos-Spirit of Man who fell to earth, was slain or fragmented by the rulers and buried in a tomb of flesh, burried as a mummy in the darkness and misery of the valley of living death, until the Soul or Sophia descended to rescue us, but she, the Soul, also became subject to the Rulers and it was not until Christos descended and broke the power of the Rulers that the human and Sophia could escape the chains of matter.

"Valentinius could not accept the claims of the Jewish so-called Gnostics that a belief in man-made dogmas is essential for the salvation of the Soul, nor that this could be brought about by the physical death of a man in time, such an idea rebelled against the Justice of the Logos. He knew by personal mystic experience that the only way of salvation for men was through the reunion of the Jesus-Soul with the Christ-Soul which was the Legatus or Mediator between the Logos and Man. All Gnostics, who became expounders of the Gnosis, were illumined men, that

is to say, they were taught by the Divine Soul and not by man, just as St. Paul says that he received his doctrine "not by man or a man, but by the Christos within his own Soul".

"They understood the known Scriptures which were circulating at that time, not as historical narrative, but as being the presentation of the Drama of the Fall of the Divine Man into matter and his eventual salvation and ascension to his original Pleromic Home. Each one of them understood this central theme according to their own nature and experience, hence the apparently conflicting versions of the **Gnosis** which have come down to us today.

"In formulating their doctrines which were to become known in later centuries as Gnosticism, they drew very heavily upon the already existing Mystery Religions which were still extant in their time, each one concentrating upon certain aspects, and those who came after them began to blend them together into a single system. Basilides drew upon the Hindu, Buddhist and Chaldean Mysteries for his terminology, whereas Valentinius used the fundamentals of Greece and Egypt for his system.

"Marcion based his teachings upon the ancient Kabalah and that of Paul, whom he claimed to be the first Christian Gnostic. He also drew upon the Mysteries of Mithra and the Roman Pantheon of Gods. Marcus used the geometrical and algebraic systems of Pythagoras and Plato. It will be seen that from all these systems sprung the main systems of the Western Gnosis which were perpetuated in the secret Brotherhoods of Europe to become a part, today, of the Disciplina Arcani. Those of our members who are Freemasons will see that much of what we have given is to be found within the framework of their first three steps or degrees. Those who have passed through the higher grades of Masonry will also see

this system being worked out in full.

"Perhaps the main section of the Adept Tradition is to be found in the Rosae Crucis, where one will find the purest Gnosticism still being enacted. Here we are not referring to the self-styled "Rosicrucians" as they have very little of the Gnosis within their rituals and teachings.

"It has been amply shown by the extant manuscripts that it was after the Church Council of Nicaea, in 325 A.D., that the present Christian doctrines of salvation were formulated by the ignorant prelates in their attempt to explain man's "redemption" from what they were pleased to call sin, hell, etc.. The orthodox Church has claimed without any real authority that all other interpretations of the "Mysteries of Jesus" other than their own -- are "heretical" -- in spite of the findings of reputable scholars that there is nothing in the present Christian religion which was not taught by the older and more scientific pagan Mystery Religions many thousands of years before A.D.. The cross, the monastic systems, the priestly tonsure, confession, the sacrifice of the bread & wine, etc, -- all these and others, excepting, of course, the doctrines of hell, satan, and eternal damnation, are all to be found within our Gnostic systems of the Redemption of Man.

"The Gnostic Mysteries are the true religion which is the instinctive recognition by man that he possesses a spiritual nature, and the effort he makes to realise that nature; in fact, we can proclaim with absolute truth, that in the main, the so-called occult systems of today are simply a distorted interpretation of the Gnosis. In spite of all the deliberate and false interpretations to be found within the catholic Church, both East and West, this is the only Church to retain the outlines of the

Gnostic myth in its entirety. It only needs the wording to be restored to its original and you would have there pure Gnosticism as was taught and practised in the 2nd Century, A.D..

"One of the early Fathers expressed the Gnosis in these words: "The Logos of God became man that from man you might learn how man may become God". Therefore, this Wisdom or Mystery concerns the Gnosis of God and the Soul, that teaching underlying all religions and philosophies and which were not usually expressed in writing, but in dramatic presentation and passed on from generation to generation verbally and under oath.

"In this presentation we have tried to show what the central doctrine of the Gnosis was and how it was taught to candidates for Initiation. In order to understand this drama more fully, we must understand that this drama concerns ONE person - YOU. On this journey down into matter the Divine YOU assumes and portrays the necessary moves as an actor portrays a role on the stage. In the Roman and Greek Theatre, an actor assumed many parts and when he wished to do this he placed over his face a mask or PERSONA of the character he wished to portray -- the actor still remaining the same person notwithstanding the many changes.

"So the main actor in this Drama is YOU as a Divine God, nay, even God is YOU, so that every step or act of this Drama that the Divine acts, every move from the beginning to the end of the Drama, there are hundreds of scenes and many characters introduced -- but each one of the characters played by the Hierophany, Officials, Attendants and the Candidate himself, he is in reality enacting the life-story of HIMSELF. For instance: the Logos enters the field of matter, he assumes the mask of the three-faced God - the Trinitarian nature of Himself,

and then he discards two of the faces, showing himself as the third face and performing certain actions which will describe the actions of this aspect. In the following scene he will show himself as a female - Sophia Achamoth, the Virgin Mother of the World who gives birth to her only daughter Sophia - so the one actor will attempt to portray many such moves under various guises. As each part of the drama is played out, the actor is reliving his own eternal story.

"Therefore, for the want of a better word, we say God descends through the various regions of matter, assuming and identifying Himself with the various conditions. These regions are shown as acts in the drama, in each act the participants try to dramatise the events which will take place on that region.

"Keep this in mind always when dealing with the Archaic Mysteries and the Gnosis, we are not dealing with Religion as such, but we are dealing with the life of mankind -- from the Godhead to Matter -- and from matter back to the Godhead. Those who have a "thing" about religion should now have a good "think" about their wrong interpretation of what Religion really is."

-o-o-o-o-o-o-o-o-o-o-o-o-